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found that the cattle could not get on; so I collected about 100 men of the infantry, with ropes, to pull the bullocks and all over the stones. In the upper part of the pass the hills become somewhat more rounded, and the road less confined; but it still presents the same wearisome difficulties, and the spurs of the hills lock into each other, and turn after turn, and objects of the same nature, constantly meet you. There is no lack of grandeur in all that is to be met with.

I am not a geologist to tell the nature of the rock; but it is generally in horizontal strata; you sometimes come upon places where it rises in curves, and in every conceivable angle. But the gravel boulders are not met with in the higher part of the pass.

At the top we experienced a great change of temperature: it is 5000 feet* above Dádar.

I reached this place the evening of the 27th November. This elevated valley is well watered by streams from the hills, which surround it in every direction, so that you never see the sun rise nor set: the hills, however, are all rocky and barren: it freezes every night, and in spots inaccessible to the sun it does not melt during the day; nor is the heat of the sun disagreeable at any time. Our fevers are leaving us, and we are all recovering our English complexions.

IX.—*Comparative Geography of Afghanistan.* Extract of a Letter from Major RAWLINSON, dated Kandahar, May 1st, 1841.

REALLY and truly I cannot contrive to steal a single hour from my official duties to devote to my books or even to the arrangement of the multitudinous notes which I collected in Persia.

When relieved from the official drudgery which the presence of an army entails on me at this place, you will again find me a zealous contributor to your Journal, but in the mean time you must be content to receive such occasional scraps of information as I may be able to pick up from time to time, relative to the countries in which my lot is now cast.

I have discovered at a spot in the Ghilziyeh country (S.E. of Kandahar), now named U'lán Robát or Shahri-Zohák, the site of the ancient city of *Arachosia*, which dates from the fabulous ages of Semiramis, and the ancient name of which (Cophen), mentioned by Pliny and Stephanus Byzantinus, gave rise to the territorial designation of Kipin, applied by the Chinese to the

* Dr. Griffith's barometrical measurement (Journal of the Asiatic Society of Bengal, new series, No. xxxvii. pp. 54, 55) gives,—Dádar 742·6 feet above the level of the sea; Quettah, 5537.—ED.

surrounding country. The ruins are of a very remarkable character, and the measurements of Strabo, Pliny, and Ptolemy are decisive as to the identity of the site. With this indication of locality we can explain the alleged contiguity of Arachosia to the country of the Massagetæ mentioned by Strabo and Stephanus. By the Massagetæ they mean the Sacæ who colonized the Huzareh Mountains in their transit from the Hindú Kush to Sacastan, or Seistan (Sijestán, or Sistan). The Arab geographers name the inhabitants of the mountains Sankán, or Sangán (the epenthesis of the nasal being common in eastern languages), and we have the modern representative in Deh Zangí, the present Huzareh capital.

Arachosia, which appears in the cuneiform inscriptions of Darius, is a curious subject altogether. The original name is Harakhwati (equivalent to the Sanscrit Saraswati), from whence came the Greek Arachotos and the Arab Rakhaj (which however seems to have applied to Kandahar), and the modern representative of which title is the Arghand-ab River.

The town of Kandahar was certainly the Greek Alexandria, or Alexandropolis, and was quite distinct from the capital of Arachosia.

I am a good deal puzzled about Zamín Dáwer, where there are the ruins of a noble city. It appears to be the Tazora of the Peutingerian Table, and the name originated, I suspect, with the Dahæ, a title to which I refer our modern Tájiks; but the subject is difficult of elaboration.

The valley of the Helmand, the Hermendus or Etymander of the ancients, presents a noble field for comparative geography, and I hope to make some interesting discoveries of ancient sites, on the return of an officer who is at present travelling through the lower basin of the river under my orders.

Beïhrám, the ruined city N. of Kábul, of which you have no doubt heard in connexion with Bactrian numismatics, is certainly the Alexandria ad Caucasum, and I take it also to represent the Greek Eucratidia (having been rebuilt by Eucratides), as it is named, in the Zend Avesta, Vaekeret, which is an evident attempt to represent the Greek Eucrat in Zend letters. The Capissa of Pliny, named Kia-pi-che by the Chinese, I believe to be the neighbouring city, known since the Arab conquest by the title of Farwawand, now called "Perwan Darrah," where the last action was fought with Dost Mohamed. Kábul is, beyond all doubt, Ortospana, which means "the white camp," or "the camp of the white people," a title that was reproduced in the Chinese Si-pi-to-Fa-la-se. Ghuzni can be traced from the remotest ages, and Lord Keane succeeded where Bacchus failed. The authority is Stephanus Byzantinus.

I have not pushed my inquiries much as yet beyond the Hindú Kush, or to the westward between Afghanistan and Persia, but to the southward I have a tolerable list of identifications. Pishing is the Pharsaga of Isidore of Charax; Mustang the Musarna of Ptolemy; Kwetí (Quetta), or properly Kot, Cottabura; and a multitude of minor emplacements may be identified.

One of the best illustrated subjects to the S. is the tribe of Abira. The Sanscrit writings name them Abhira, which signifies "shepherds," and place them along the mountains from the Bólán Pass to the sea. The Sacæ, or Scythians, came down from Seistán and conquered them, extending their frontier to Pattalene or Sinde—hence the Indo-Scythia of Ptolemy and Arrian. Ptolemy also specially mentions the name of Abiria. Idrisi describes the same country as Abíle; and the capital of Kandabil, a name well known to the Arab geographers, and in the Turkish idiom signifies "the city of the Abílas, or Abíras." In modern times the title of the city has been tortured into Gandáwah, of which you have no doubt heard. A purer form remains in Bilah, a city and country between Kelát and the sea. One of these Scythian tribes was named also Mín, or Bín (for the *m* and *b* are commutable), and its migration can be traced the whole way from the Huzareh Mountains to the sea. The city of Bínah was well known to the Arabs in the hills E. of Herat (it is represented, I fancy, by the modern Keleb (?) Nau). Isidore mentions Μινπολις in Sacastan or Seistan, now called Bínáder, the capital of Gurmasíl or Garmasír; and in Arrian's time the chief city of Pattalene was Μινναγαρ, or the city of the Mín.

The Arab Sindic capital of Mansúrah, which has been hitherto laid down near Haiderábád, was certainly, as I have before mentioned to you, in the vicinity of the Manchúr (or properly Mansúr) Lake, and it arose, according to Yakut, on the ruins of Brahmanábád, a city which has also strangely enough been hitherto placed near the sea. I may also mention that Dádar, at the foot of the Bólán Pass, appears to represent the Τρουνδαδερ of the Byzantines, where a special miracle was wrought by the Nestorian priests under Kobád, or Fíróz (I forget which), the Sassanian King of Persia. The accumulation of materials of positive geography in these countries is going on steadily and satisfactorily, and I trust the Indian government will not delay much longer to display their treasures to the world.
